2: Skrefsrud M-5 (1870-1871) 1942 AW42 Santal AW42

607 good and bad, and the young men speak and laugh much with the wife of their elder brother; no one takes any notice of this.

603 Old men and their wives love their grandchildren very much; they carry them on their hips, they fondle them, and the wives of brothers also, if they live in peace with each 854 other, carry the children of them all on their hips and fondle them, and when they have 855 fever or are ill, they also nurse each other.

b. Separation of brothers.

428 When the grandchildren become very numerous, or when they do not live in harmony in the house together, the parents separate them. In connexion with the village headman and the village council the father divides the agricultural and other land, the cattle, big and small, all in equal parts, and gives it to them, and he keeps for himself one part, and the son with whom the old couple stays, with him their part will stay. When the parents lose all strength, the sons have to support them, because at the time when the children were unable to support themselves the parents supported them with great hardship. Daughters do not get any share. Generally, at the time when they are married, they give them each one calf. And at the time of separation, if they are spinsters, they give them a calf. And sons, who at the time of separation are bachelors, get a double share of the cattle, one share being for their marriage. The pieces of cattle that daughters-in-law have got from their father and brothers, and from their father-in-law at the time of marriage, these are not divided; but the cattle, that sons-in-law get from their father-in-law at the time of marriage, these are divided.

4; Biswas D, E-3, 4 (1931-1945) 1956
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forest, and brings water from a streamlet flowing near by. Every morning the wife getting up from the bed cleans the house with mud and cow dung. Over and above that, she goes to the agricultural field to help her husband. In the daily social life of the people the Santal woman has a very independent and strong position both at home and in the village.

Position of Women: Some writers have remarked that the Santal women are looked upon as mere chattel, with which opinion I disagree. Rev. P. O. Bodding is of the same opinion with me (see some remarks on the Position of Women among the Santals). Such writers have gone too far. Making a tour of almost the whole of the Santal parganas, I got the idea that the Santal women have an important status in their society. Though they are shut off from certain religious and administrative functions their economic status is very high. It is they who generally go to market, do the bargaining—all the produce is in their hand—and they make over the proceeds for the sustenance of the family to the male members. They are the repositories of the moral and religious tradition of the society. All the infringements of social order are brought to the notice of the male members through them.

Parents and Children: The relation between the parents and children among the Santals is also of a sweet affectionate type. How strong the affection of the Santal parents is towards their children can be seen from the following facts. The mother or the grandmother of the children always carries the children even when going to the Mela or to the field When a child is attacked with any disease, the parents

4: Biswas D, E-3, 4 (1931-1945) 1956
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854 755 When a child is attacked with any disease, the parents become restless and call in the Raranic (Herbal doctor) or the Ojha (Shaman) for curing him.

593 123 **Illustrations**: In the course of my tour in the Santal Parganas, in Godda Damin in the village Sundarpahari, a man one day requested me to see his son who was suffering from some disease. I went there and saw that the mother of the child held him on her lap. The [763] child at that time was pale and anaemic, and the very sight showed that he was in a dying state. In the evening of that very day I heard the child was dead. I at once went there and saw a very pitiable sight. The mother held the dead body fast in her lap and would [533] not part with it, cried loudly and gave vent to her feelings in the following lamentation song[1]:

[539] "Jare jare dullarya tingdo, ardo okate tahenkan tinyia
Indig men keda lengegimenai tingia
Haire haire dhon tingdo akarbo
Tine dine jom leda
Jara jare dullarya tingdo okakoreye suroh baraikan tingia.
Indigo menkidaing jahan beret ketingya".

(English Translation)

"Oh me! oh me! my beloved one
Where art thou now, my darling.
I said to myself all is well with me
Alas, alas, my treasure, how short a time thou wast with us.
Oh, my beloved, oh, my beloved, where hast thou found a place ?
I said to myself he will get well again
Ah me! ah me!"

1. E.G.Man—Sonthalia and the Sonthals, London 1867.